

BOSTON RECORDER.

WILLIS AND RAND, PROPRIETORS AND PUBLISHERS. CALVIN E. STOWE, EDITOR. OFFICE No. 127, WASHINGTON STREET, OPPOSITE WATER STREET.

No. 33.

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Vol. XV.

RELIGIOUS.

MILMAN'S HISTORY OF THE JEWS.

We notice that this work is frequently spoken of in high terms in some respectable journals, and the opposition to it is accordingly set down to the charge of *sectarianism and bigotry*. We are compelled to believe that they who speak of the book in this manner, either have not read it with attention, or have no serious belief in the divine inspiration of the Scriptures. It is of exactly the same character with the class of writings which prepared the way in Germany for the fearful outbreak of gross infidelity, which afterwards made the Lutheran church in that country an astonishment and a by-word throughout Christendom. Whoever may cry out upon *sectarianism and bigotry*, the guardians of our faith, with the example of Germany before them, must be silent on such an occasion. The looseness, the unbelieving insinuations, the groundless conjectural explanations, of Prof. Milman, strike at the root of all reverence for the Bible as an infallible revelation from God. He has the levity of the German writers without their learning; their irreverence without their laborious research. We do not suppose that Prof. Milman intended any evil; he was probably not aware of the extent of the liberties which he has taken. If he had known how tenderly warm-hearted Christians love their Bible, he would not run the risk of having it treated in this manner.

The following valuable remarks on the subject we copy from the London Christian Observer, a work well known for its ability and moderation.

"We perused the work at its first publication, and were so deeply affected at its contents, that we were proceeding to draw up a somewhat full reply to its exceptional statements, and only waited till we could go through the details with the care and at the length which appeared to us desirable to counteract its evil tendency. In the mean time, the celebrity of the reputed author, Mr. Milman, and the character of the work itself, have caused it to be so widely canvassed, and its principles to be so fully exposed, that we think it now unnecessary to do so. Our pages not being confined to the theological students, but familiarly domesticated in families, we are always unwilling unnecessarily to protrude theological expositions of scripture, or of light and figurative allusions to sacred things, even for the sake of refutation. In the present case, the task is unnecessary; for it is refutation enough that the work in question is triumphantly displayed in the windows of Carfax, by the side of Paine's Age of Reason and similar productions. When a work reaches that degradation, we cease to think it requisite to review it. So far as we are concerned, our readers may live and die in happy ignorance of the irreverence with which, under the grave name of history, sacred things may be associated with indecorous images; they may read the portion of holy writ, without being haunted through the day with the chilling notion that miracles, if not wholly juggles, are at least only natural phenomena; and retire to rest after their vesperal prayers, edified by the faith of saints and patriarchs, without dreaming of sheiks and emirs, transmuting prophets into poets, and the champions of Israel into gallant insurgents and guerilla leaders."

"But with all the faults of Mr. Milman's book, the censures upon it, however severe, ought, in order to be just, to be discriminating. We cannot bring our minds to think him an infidel, or a willing abettor of infidelity, and Carfax's 'fraternal hug' is a gratuitous insult, which entitles him to sympathy, rather than indignation. The convicted blasphemer rejoices if he can any where collect a stray sinner from any decent man's garment to patch the lousy tatters of brutal infidelity; and to plume an Oxford professor must be doubly glorious. Mr. Milman is wronged by this base appropriation: he strayed upon the borders of the hostile camp; but we would trust unwittingly, not intending really to enlist himself in the ranks of the enemy. Between his purpose and its result we consider it but justice to make this distinction. To say nothing of higher motives, it seems not likely that a clergyman in Professor Milman's station would have alienated his friends, offended the public, and impeded his prospects in life, by the publication of such a work, if he had himself fully discerned the tendencies of his own system. He probably intended to write a light and entertaining history, and imagined that the Jewish History might be so treated: that his book would be so dangerous and exceptionable as it is, was no part of his calculations. At the same time, could any man whose views of divine revelation are what they ought to be, have written such a book? He has made the enemies of God to blaspheme; he has made the hearts of the righteous sad; and he owes it to himself, to the University of Oxford, to the world, and to his God, to make his penance as public as his offence. He has been inadvertently upon the pulpit of St. Mary's, by a brother professor, in the able and interesting discourse now before us: in the same pulpit should we gladly hear him express his deep regret for what he has written, and 'preach the faith' which his book has a tendency to 'destroy.' Such a course would gain him the reverence of every honest and Christian mind."

WITHERSPOON ON JUSTIFICATION.

MR. EDITOR.—Messrs. J. S. & C. Adams, of Amherst, have just issued from the press, a volume of 264 pages, containing the Treatises of Witherpoon on Justification and Regeneration, with an Introductory Essay, by William Witherforce, Esq. The publication of this excellent little work is very timely. Its object is to afford a distinct delineation of the grand outlines of the Christian character; to exhibit the fundamental principles of Christianity; and to point out clearly the effects which these principles will infallibly produce, when they are rightly apprehended and felt. I know of no work, which, on account of its high practical character, is better suited just at this time, to counteract the influence of that disposition to engage in unprofitable speculation in Theology, for which this age is so conspicuous. The works of this excellent divine are comparatively little known; and where known, I suspect, are by no means properly appreciated.—Witherspoon was familiarly acquainted with the writings of those eminent men who flourished in the 17th century, and drank deeply from the fountain of practical Divinity, which they so abundantly supplied. No man can rise from the perusal of this little volume, I am persuaded, without being profited. For while it contains the most accurate statements of the genuine principles of the Christian character, it abounds in powerful appeals to the conscience and the heart; and is thus excellently adapted to assist every Christian in the great work of growing up into Christ Jesus in all things. The introductory Essay by Witherforce is an interesting and useful addition to the book.—It is written in his usual style; and cannot fail to be read with interest and profit. The Publishers de-

serve the thanks of the Christian public, for presenting them with this excellent work in so cheap a form. I hope it will be extensively read, and be the means of great good.

A CLERGYMAN.

Important admission of the Rationalists, as to the doctrines of the Bible.

The assertion is very often made, by the opposers of the peculiar doctrines of Christianity, that those opinions usually denominated orthodox, are not really taught in the word of God, but that the S. S. properly interpreted, teach little more than the simple doctrines of Natural Religion. In self-defence they are obliged to assume this ground as long as they profess to believe in the divine authority of the word of God; but when they have advanced so far as to regard the Bible, as a mere human production, they are at liberty to admit that they contain doctrines, which they cannot, and do not believe. The consequence is, that it is no unusual thing to hear Rationalists of this class, candidly admitting that the S. S. do teach the orthodox faith, although they reject all its leading principles. The Evangelical Church Magazine of Berlin, for June, contains a striking instance of this kind.

A Reviewer in the Journal for Theological Literature, (for 1802, p. 594.) published by the late Professor Gabler, one of the most distinguished leaders of the Rationalists—in noticing the conversion of a celebrated Theologian from neoology to orthodoxy, makes the following remarks. "This, doubtless appears very strange; but it may be easily accounted for, from the explanation given by the author himself, and may have been the case with many thinking Theologians before him. Notwithstanding all his heterodoxy, he retained his faith in an immediate divine revelation through Jesus Christ, and in miracles; professing, however, only to believe in Biblical theology and the historical sense of the New Testament. And it was very natural, as he was no friend of forced interpretations of the Scriptures, that he should gradually return to complete, although somewhat moderated orthodoxy." To this, Professor Gabler, (himself a Rationalist) adds—"In our opinion this is a necessary consequence—for whoever proceeds from the principle of an immediate divine revelation through Christ, and is still decidedly heterodox, must either do the utmost violence to the clearest expressions of the New Testament, or be exceedingly inconsistent in all his reasoning, for an impartial view of Biblical Theology—as a history of the doctrines of the New Testament, must in its nature be pretty much orthodox. It is only when belief in an immediate revelation and miracles is weakened by Philosophy and History, and gives way to at most a belief in a mediate revelation, that Biblical orthodoxy can assume the form of rational heterodoxy. Here we may easily see, in what sense the orthodox may be right, when they accuse the heterodox of inconsistency."

SELECTIONS.

Lord Jesus! most amiable, most glorious, most powerful! thou hast said, "I am the way, the truth, and the life." A way without aberration, truth without a cloud, and life without end. Thou hast shown me the way, thou hast taught me the truth, thou hast promised me life. I have sought thy way in exile, thou hast my truth in counsel, thou shalt be my life in reward. USHER.

If a judgment should be removed while sin remains, it is not removed in mercy, but in anger; for, many times, God gives over punishing in displeasure, as a man throweth away the rod when his scholar is incorrigible. BE. REYNOLDS.

When prayers are strongest, mercies are nearest. If we felt nothing but fears, they might make us despair; if nothing but mercies, they would make us secure. If the whole year were summer, the sap of the earth would be exhausted; if the whole year were winter, it would be quite buried. The hammer breaks metal, and the fire melts it; and then you may cast it into any shape. Judgments break, mercies melt; and then, if ever, the soul is fit to be cast into God's mould. [Id.]

Salvation by grace is not a subject which grows out of date in a few months. This glorious doctrine has been the joy of the church, in all ages, on earth; and it will be the song of all that have received it in truth throughout the ages of eternity, and be pursued in the heavenly regions with ever growing admiration and delight. DODDIDGE.

CHEROKEE NATION.

From the Cherokee Phoenix.

Address of the "Committee and Council of the Cherokee Nation in General Council convened" to the People of the United States.

Some months ago a delegation was appointed by the constituted authorities of the Cherokee nation, to repair to the City of Washington, and, in behalf of this nation, to lay before the Government of the United States such representations, as should seem most likely to secure to us as a people that protection, aid, and good neighborhood, which had been so often promised to us, and of which we stand in great need. Soon after their arrival in the City they presented to Congress a petition from our National Council, asking for the interposition of that body in our behalf, especially with reference to the laws of Georgia, which were suspended in a most terrifying manner over a large part of our population, and protesting in the most decided terms against the operation of these laws. In the course of the winter they presented petitions to Congress, signed by more than four thousand of our citizens, including probably more than nineteen twentieths, and for aught we can tell ninety-nine hundredths, of the adult males of the nation (our whole population being about sixteen thousand,) pleading with the assembled representatives of the American people, that the solemn engagements between their fathers and our fathers may be preserved, as they have been till recently, in full force and continued operation; asking, in a word, for protection against threatened usurpation, and for a faithful execution of a guaranty, which is perfectly plain in its meaning, has been repeatedly and rigidly enforced in our favor, and has received the sanction of the government of the United States for nearly forty years.

More than a year ago we were officially given to understand by the Secretary of War, that the President could not protect us against the laws of Georgia. This information was entirely unexpected; as it went upon the principle, that treaties made between the United States and the Cherokee Nation have no power to withstand the legislation of separate States; and of course, that they have no efficacy whatever, but leave our people to the mercy of the neighboring whites, whose supposed in-

terests would be promoted by our expulsion, or extermination. It would be impossible to describe the sorrow, which affected our minds, on learning that the Chief magistrate of the United States had come to this conclusion, that all his illustrious predecessors had held intercourse with us on principles which could not be sustained; that they had made promises of vital importance to us, which could not be fulfilled—promises made hundreds of times, in almost every conceivable manner,—often in the form of solemn treaties, sometimes in letters written by the Chief magistrate with his own hand, very often in letters written by the Secretary of War under his direction, sometimes orally by the President and the Secretary to our chiefs, and frequently and always, both orally and in writing, by the Agent of the United States residing among us, whose most important business it was, to see the guaranty of the U. States faithfully executed.

Soon after the war of the Revolution, as we have learned from our fathers, the Cherokees looked upon the promises of the whites with great distrust and suspicion; but the frank and magnanimous conduct of General Washington did much to allay these feelings. The perseverance of successive Presidents, and especially of Mr. Jefferson, in the same course of policy, and in the constant assurance that our country should remain inviolate, except so far as we voluntarily ceded it, nearly banished anxiety in regard to encroachments from the whites. To this result the aid which we received from the United States in the attempts of our people to become civilized, and the kind efforts of benevolent societies, have greatly contributed. Of late years, however, much solicitude was occasioned among our people by the claims of Georgia. This solicitude arose from an apprehension, that by extreme importunity, threats, and other undue influence, a treaty would be made, which should cede the territory and thus compel the inhabitants to remove. It never occurred to us for a moment, that without any treaty, without any assent of our rulers and people, without even a pretended compact, and against our vehement and unanimous protestations, we should be delivered over to the discretion of those, who had declared by a legislative act, that they wanted the Cherokee lands and would have them.

Finding that relief could not be obtained from the Chief Magistrate, and not doubting that our claim to protection was just, we made our application to Congress. During four long months our delegation waited at the doors of the National Legislature of the U. States, and the people of home, in the most painful suspense, to learn in what manner our application would be answered; and, now that Congress has adjourned, on the very day before the date fixed by Georgia for the extension of her oppressive laws over the greater part of our country, the distressing intelligence has been received that we have received to answer at all; and no department of the Government has assured us, that we are to receive the desired protection. But just at the close of the session, an act was passed, by which half a million of dollars was appropriated towards effecting a removal of us, and we have great reason to fear that the influence of this act, will be brought to bear most injuriously upon us. The passage of this act is certainly understood by the representatives of Georgia as abandoning us to the oppressive and cruel measures of the State, and as sanctioning the opinion that treaties with Indians do not restrain State Legislation. We are informed by those, who are competent to judge, that the recent act does not admit of such construction; but that the passage of it, under the actual circumstances of the controversy, will be considered as sanctioning the pretensions of Georgia, there is too much reason to fear.

Thus have we realized with heavy hearts, that our supplication has been heard; that the protection heretofore experienced is now to be withheld; that the guaranty, in consequence of which our fathers laid aside their arms and ceded the best portions of their country, means nothing; and that we must either emigrate to an unknown region & leave the pleasant land to which we have the strongest attachments, or submit to the legislation of a State, which has already made our people outlaws, and enacted that any Cherokee, who shall endeavour to prevent the selling of his country, shall be imprisoned in the Penitentiary of Georgia for not less than four years. To our countrymen, this has been melancholy intelligence, and with the most bitter disappointment it has been received.

But in the midst of our sorrows, we do not forget our obligations to our friends and benefactors. It was with sensations of inexpressible joy, that we have learned, that the voice of thousands, in many parts of the United States, has been raised in our behalf, and numerous memorials offered in our favor, in both houses of Congress. To these numerous friends, who have thus sympathized with us in our low estate, we tender our grateful acknowledgments. In pleading our cause, they have pleaded the cause of the poor and defenceless throughout the world. Our special thanks are due, however, to those honorable men, who so ably and eloquently asserted our rights, in both branches of the national legislature. Their efforts will be appreciated wherever the merits of this question shall be known; and we cannot but think, that they have secured for themselves a permanent reputation among the disinterested advocates of humanity, equal rights, justice, and good faith. We even cherish the hope, that these efforts, seconded and followed by others of a similar character, will yet be available, so far as to mitigate our sufferings, if not to effect our entire deliverance.

Before we close this address, permit us to state what we conceive to be our relations with the U. States. After the peace of 1783, the Cherokees were an independent people; absolutely so, as much as any people on earth. They had been allies to Great Britain, and as a faithful ally took a part in the colonial war on her side. They had placed themselves under her protection, and had their without cause, declared hostility against their protector, and had the colonies been subdued, what might not have been their fate? But her power on this continent was broken. She acknowledged the independence of the United States, and made peace. The Cherokees therefore stood alone; and, in these circumstances, continued the U. States. They were then under no obligations to the United States, any more than to Great Britain, France or Spain. The United States never subjugated the Cherokees; on the contrary, our fathers remained in possession of their country, and with arms in their hands.

The people of the United States sought a peace; and, in 1785, the treaty of Hopewell was formed, by which the Cherokees came under the protection of the United States, and submitted to such limitation of sovereignty as are mentioned in that instrument. None of these limitations, however, effected, in the slightest degree, their rights of self-government and inviolate territory. The citizens of the United States had no right of passage through the Cherokee country till the year 1791, and then only in one direction, and by an express treaty stip-

ulation. When the Federal Constitution was adopted, the treaty of Hopewell was confirmed, with all other treaties, as the supreme law of the land. In 1791, the treaty of Holston was made, by which the sovereignty of the Cherokees was qualified as follows: The Cherokees acknowledged themselves to be under the protection of the United States, and of no other sovereign. They engaged that they would not hold any treaty with a foreign power, with any separate state of the Union, or with individuals. They agreed that the United States should have the exclusive right of regulating their trade; that the citizens of the United States should have a right of way in one direction through the Cherokee country; and that if an Indian should do injury to a citizen of the United States he should be delivered up to be tried and punished. A cession of lands was also made to the United States. On the other hand, the United States paid a sum of money; offered protection; engaged to punish citizens of the United States, who should do any injury to the Cherokees; abandoned white settlers on Cherokee lands to the discretion of the Cherokees; stipulated that white men should not hunt on these lands, nor even enter the country without a passport; and gave a solemn guaranty of all Cherokee lands not ceded. This treaty is the basis of all subsequent compacts; and in none of them are the relations of the parties at all changed.

The Cherokees have always fulfilled their engagements. They have never reclaimed those portions of sovereignty, which they surrendered by the treaties of Hopewell and Holston. These portions were surrendered for the purpose of obtaining the guaranty which was recommended to them as the great equivalent. Had they refused to comply with their engagements, there is no doubt the United States would have enforced a compliance. Is the duty of fulfilling engagements on the other side less binding than it would be, if the Cherokees had the power of enforcing their just claims?

The people of the United States will have the fairness to reflect, that all the treaties between them and the Cherokees were made, at the solicitation, and for the benefit, of the whites; that valuable considerations were given for every stipulation, on the part of the United States; that it is impossible to reinstate the parties in their former situation; that there are now hundreds of thousands of citizens of the United States residing upon lands ceded by the Cherokees in these very treaties; and that our people have trusted their country to the guaranty of the United States. If this guaranty fails them, in what can they trust, and where can they look for protection?

We are aware, that some persons suppose it will be for our advantage to remove beyond the Mississippi. We think otherwise. Our people universally think otherwise. Thinking that it would be fatal to their interests, they have almost to a man sent their memorial to Congress, deprecating the necessity of a removal. This question was distinctly before their minds when they signed their memorial. Not an adult person can be found, who has not an opinion on the subject, and if the people were to understand distinctly, that they could be protected against the laws of the neighboring states, there is probably not an adult person in the nation, who would think it best to remove; though possibly a few might emigrate individually. There are doubtless many, who would flee to a unknown country, however beset with dangers, privations and sufferings, rather than be sentenced to spend six years in a Georgia prison for advising one of their neighbors not to betray his country. And there are others, who could not think of living as outlaws in their native land, exposed to numberless vexations, and excluded from being parties or witnesses in a court of justice. It is incredible that Georgia should ever have enacted the oppressive laws, to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary in order to make the Cherokees willing to remove. We are not willing to remove; and if we could be brought to this extremity, it would be not by argument, not because our judgment was satisfied, not because our condition would be improved; but only because we cannot endure to be deprived of our national and individual rights and subjected to a process of intolerable oppression.

We wish to remain on the land of our fathers. We have a just and original right to claim without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guaranty our residence, and our privileges, and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.

But if we are compelled to leave our country, we see nothing but ruin before us. The country west of the Arkansas territory is unknown to us. From what we can learn of it, we have no prepossessions in its favor. All the inviting parts of it, as we believe, are pre-occupied by various Indian nations, to which it has been assigned. They would regard us as intruders, and look upon us with an evil eye. The greater part of that region is beyond all controversy, badly supplied with water and water; and no Indian tribe can live as agriculturists without these articles. All our neighbors, in case of our removal, though crowded into our near vicinity, would speak a language totally different from ours, and practise different customs. The original possessors of that region are now wandering savages, lurking for prey in the neighborhood. They have always been at war, and would be easily tempted to turn their arms against peaceful emigrants. Were the country to which we are urged much better than it is represented to be, and were it free from the objections which we have made to it, still it is not the land of our birth, nor of our affections. It contains neither the scenes of our childhood, nor the graves of our fathers.

The removal of families to a new country, even under the most favorable auspices, and when the spirits are sustained by pleasing visions of the future, is attended with much depression of mind and sinking of heart. This is the case, when the removal is a matter of decided preference, and when the persons concerned are in early youth or vigorous manhood. Judge, then, what must be the circumstance of a removal, when a whole community, embracing persons of all classes and every description, from the infant to the man of extreme old age, the sick, the blind, the lame,—the improvident, the reckless, the desperate,—as well as the prudent, the considerate, the industrious, are compelled to remove by odious and intolerable vexations and persecutions, brought upon them in the forms of law, when all will agree only in this, that they have been cruelly robbed of their country, in violation of the most solemn compacts, which it is possible for communities to form with each other; and that, if they should make themselves comfortable in their residence, they have nothing to expect hereafter but to be the victims of a future legalized robbery!

Such we deem, and are absolutely certain, will be the feelings of the whole Cherokee people, if they are forcibly compelled by the laws of Georgia to remove; and with these feelings, how is it possible that we should pursue our present course of improvement, or avoid sinking into utter despondency? We have been called a poor, ignorant, and degraded people. We certainly are not rich; nor have we ever boasted of our knowledge, or our moral or intellectual elevation. But there is not a man within our limits so ignorant as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of this right and driven into exile.

It is under a sense of the most pungent feelings that we make this, perhaps our last appeal to the good people of the United States. It cannot be that the community we are addressing, remarkable for its intelligence and religious sensibilities, and preeminent for its devotion to the rights of man, will lay aside this appeal, without considering that we stand in need of its sympathy and commiseration. We know that to the Christian and the Philanthropist the voice of our multiplied sorrows and fiery land, will not appear as an idle tale. In our own land, on our own soil, and in our own dwellings, which we reared for our wives and for our little ones, when there was peace on our mountains and in our valleys, we are encountering troubles which cannot but try our very souls. But shall we, on account of these troubles, forsake our beloved country? Shall we be compelled by a civilized and Christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams and our beautiful forests? No. We are still firm. We cling still to cling, with our wonted affection, to the land which gave us birth, and which, every day of our lives, brings to us new and stronger ties of attachment. We appeal to the judge of all the earth, who will finally award us justice, and to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are the invaders of no man's rights—we have robbed no man of his territory—we have usurped no man's authority, nor have we deprived any one of his unalienable privileges. How then shall we indirectly confess the right of another people to our land by leaving it forever? On the soil which contains the ashes of our beloved men we wish to live—on this soil we wish to die.

We intreat those to whom the foregoing paragraphs are addressed, to remember their great law of love, "Do to others as ye would that they should do to you."—Let them remember that of all nations on the earth, they are under the greatest obligation to obey this law. We pray them to remember that, for the sake of principle, their forefathers were compelled to leave, therefore driven from the old world, and that the winds of persecution wafted them over the great waters and landed them on the shores of the new world, when the extensive domains—Let them remember in what way they were received by the savage of America, when power was in his hand, and his ferocity could not be restrained by any human arm. We urge them to bear in mind, that those who would now ask of them a cup of cold water, and a spot of earth, a portion of their own paternal possessions, on which to live and die in peace, are the descendants of those, whose origin, as inhabitants of N. America, history and tradition are alike insufficient to reveal. Let them bring to remembrance all these facts, and they cannot, and we are sure, they will not fail to remember, and sympathize with us in these our trials and sufferings.

LEWIS ROSS, President of the Committee, with thirty-seven others.

LONDON ANNIVERSARIES.

LONDON BOOK SOCIETY.

The eighteenth anniversary meeting of the Book Society for promoting religious knowledge among the poor, was held on Wednesday evening, the 19th of May, at the London Tavern, Bishopsgate Street. The Rev. Rowland Hill, M. A. in the chair. The Rev. Mr. Wood, after speaking of the scarcity of books in England 400 and 500 years since, thus remarks:—

But now we abound in all sorts of publications, and it behooves us to be careful in our selections of what we read, and especially of what we put into the hands of the poor. Your books, sir, are founded upon the principles of the word of God; and that word itself is sent forth by your institution. Oh! it is a blessed book; it teaches man his own character, and the character of the Almighty. It reveals Jesus Christ as the way to glory, and is adapted to all conditions of human life. It tells the king to rule in righteousness, and inculcates obedience upon his subjects. It enjoins kindness upon masters, and the strictest fidelity upon servants; humility and beneficence upon the rich, and industry and contentment upon the poor; affection upon parents, and filial duty upon children; honesty in commerce, and faithfulness in friendship. If men were universally actuated by the principles of the Bible, the bliss of paradise would be restored to this fallen world.

The Rev. Dr. WINTER said, that in pleading the cause of this institution, he felt himself called on to stand by his venerable friend (the reverend chairman), who had been connected with this society almost all his life. Although he could not say with him, that he had belonged to the society fifty-eight years, yet he could say that he had been connected with it forty-four years. The object of the society was good, and its plan was liberal. It had been a powerful means of promoting that liberality which so much prevailed in the present day amongst the followers of Jesus Christ.

The Rev. Dr. Cox, the Rev. R. Hogg, of Kimbolton, the Rev. R. H. Shepherd, and the Rev. Mr. James, of Woolwich, afterwards addressed the meeting, but their remarks are not reported.

NATIONAL SCHOOL SOCIETY.

The nineteenth annual meeting of this Society was held at the central school in Baldwin's Gardens, Holborn, on Wednesday, the 26th of May. The Bishop of Winchester in the Chair. The several classes, both of the boys and girls, were then brought in, in the order of their classes successively, and being exercised in various departments of their education, went through the peculiar evolution of the system, and answered the questions put to them by Dr. Burrow, Lord Kenyon, the Right Rev. Chairman, and others, with great exactness and accuracy. The rewards were then distributed to the children, after which the shifting partition which di-

SCHOOL FOR YOUNG LADIES
IN HARVARD PLACE.
Opposite the Old South Church, Washington Street.
THE Fall Term in MISS BORDMAN'S School will
commence on Monday, August 20, Aug 18.

AMHERST ACADEMY.
THE public are informed that the following

Academy will re-open on Tuesday the 7th of August.
The usual departments of instruction viz:—the Classical department, the general English department and the School Teachers department, will be under the care of Res. Mr. COLTON as Principals, for some time known to be successful conductors of Newson Academy.—At this time, will be associated able assistants. Tuition in the Classical and School Teachers departments, \$5.00 a term, in the other, \$4.00. Board at one term, \$1.00.

In behalf of the Trustees, R. WASHBURN.
Amherst, Aug. 9, 1850.

SHIRLEY, HYDE & CO.,
Printers and Bookellers, Portland, Me.
PUBLISH the following valuable BOOKS, which they offer to the trade and to individuals on liberal terms.

SCHOOL BOOKS.
Treatise OF INTELLECTUAL PHILOSOPHY, by Professor LYMAN, of Bowdoin College.
Practical Systems of History, by Professor NEWMAN, of Bowdoin College.
Elements of Algebra, by Professor SMYTH, of Pomfret College.

Tables of Contemporary Chronology.
Sequel to Analytical Reader, by S. Putnam.

Greene's Grammar, with illustrations.
 Ingersoll's Grammar.
 Do. do. abridged.
 Jackson's Arithmetic.
 Pope's Essay, with Clarke's Grammatical Notes.
 Bacon's Writing Book.
Books for Family Libraries.
 Familiar Sermons, by Rev. Asa Hall.
 Sermons by Rev. Edward Payson, D. D.
 Meditations of do.
 Essays on the first Principles of Metaphysics, Ethics, and
 Theology, by Asa Burton, D. D.
 Rules, Doctrines, and System of Congregational Church
 Government, by Rev. Thomas C. Upham.
 Memoirs of Capt. James Wilson.
 do. Miss Susanna Anderson.
 Robert Hall, on Continuation.
 Libards, on the Atoneinent.
 Iniquity and Practical Piety, of Baptism.
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August 15.

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OF Dryden's Vindication of his "Stiletos on a Christian Spectator." By "Evangelus Paucifex"—reprinted and for sale by PERKINS & MARVIN.
August R.

HISTORICAL ILLUSTRATIONS, of the Origin and Progress of the Passion, and their influence on the Comfort of Mankind, with some subordinate sketches of the History of the Christian Church, and of the Human Nature and Human Life. In 2 vols. New London: for sale by PERKINS & MARVIN. Aug. R.

JUST received and for sale by PERCE & WILLIAMS, No. 9, Cornhill.

LECTURES TO YOUNG PEOPLE, by William Sprague, D. D. Pastor of the Second Presbyterian Church in Albany. With an Introductory Address, by Samuel May, D. D. Professor in the Theological Seminary at Andover, N. J.

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MEMOIRS OF THE Life and Writings of the Rev. DEWEY FULLER, late Pastor of the Baptist church at Torrington, and first Secretary to the Baptist Missionary Society, N. H. By J. W. Morse. First American from the last edition. Edited by Rufus Babcock, Jr.—with a tract. Aug. 1

SEAMEN'S DEVOTIONAL ASSISTANT, and Mariners' Help prepared under direction of the American Seamen's F. Society, by Julia Leavitt, General Agent for the Society, and sold for sale by PELRIC & WILLIAM No. 9, Cornhill. Aug. 1

